

A HEAVENLY CALL To Different Nations Of The Globe

Scriptural Prophecies Regarding

The
Present Calamities & the Brilliant Future

ALMIGHTY GOD
Always Hears, Speaks and
Answers Prayers
Some Miraculous Examples.
In Alladin's Family

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بسم الله الرحمن الرحيم نحمدك ونصلي على رسولا الكريم

A HEAVENLY CALL TO DIFFERENT NATIONS OF THE GLOBE

HOW TO ACQUIRE REAL HAPPINESS HERE AND HEREAFTER

God wants man to do the actions that might bring to him real happiness both here and hereafter : He has therefore taught men always to pray :—

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

i. e., “ Our Lord ! give us the good of this world and the good of the world to come, and save us from the Fire.” But, most people want the good of this world and, hence, are day and night engaged in seeking the comforts and luxuries of this world only. About them God says :—

من كان يريد المحوالة الدنيا وزينتها نوف اليهم اعمالهم فيها الذين ليس لهم في الآخرة النار

i. e., “ Whoever desires the things and the ornaments of this world—We give him a full requital of his actions in this very world, and therein shall they not be cheated. These are the people for whom there is nothing in the hereafter except Fire : and all their actions will go to waste.”

(QURAN 11: 15-16)

In order to make all people realise this truth, God has been sending His prophets to all peoples ; for He says :

ان من امة الا خلا فيها نذير

i. e., "There has been no people who has not had a prophet" (QURAN, 35 : 54). The essence of every prophet's teaching was that man should have a true realisation of God, for unless a thing is properly comprehended, its true value cannot be realised. Give a child a diamond worth a lakh of rupees he will not value it but the jeweller will value it more than his life. Hence, the first thing which God makes His prophets do, is to inculcate the teaching that men should have a proper realisation of the Almighty, for God says :—

i. e., "Rise and warn the people, and proclaim the greatness of thy Lord." (QURAN, 74 : 2, 3)

When a man has a true realisation of his Maker, there enters into his heart the greatness, the love and the fear of the Lord ; he does not dare to do anything which might incur God's displeasure : on the other hand, he tries always to win the pleasure of God. In this way God's true realisation effects a great revolution in the man's life : He leads a pious life and achieves success and happiness in both the worlds, for God says :—

i. e., "For him who fears to stand in the presence of the Lord, there are two paradises" (QURAN 55 : 46). That is, paradise in this world, and another in the hereafter. In

the present age also the whole world is steeped in iniquity ; growing fearless of God, people are everywhere engrossed in worldliness and all sorts of sinful courses.

The Christian community which is the largest nation in the world, has amongst its many secular inventions made a novel invention in religious matter also. It has made a woman-born human-being (Jesus Christ) into a God and worship him. Not only the Christians have gone astray themselves but also their men and women spending large lot of money are engaged day and night in propagating this polytheistic invention throughout the world and condemning millions of people to perdition in the hereafter.

Likewise other communities are also involved in Polytheism and have taken to the worship of such objects as the sun, the moon, the fire, the water, the tree, the cow, the monkey, the serpent, the stone, the tomb etc., etc.

Now when having forgotten the very Being Who gave them life, mankind have fallen into such egregious misbeliefs, how can they possibly fear God and refrain from evil ? Not only common people but even kings deprive weaker kings of their kingdoms on the strength of might ; stronger nations oppress the weak nations, and the reason for this is, that they have no fear of the Lord. Hence, it has been God's immortal Law from time immemorial, that when the Founder of a religion dies and his followers forget his original teachings and lead a sinful life, He sends prophets one after the other in order to reclaim the people and to safeguard the dead prophet's faith, for God says :—

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ

i. e., “Surely We gave the book to Moses and after him sent a line of prophets.” Similarly after the death of

the founders of various religions prophets were sent one after the other as God says :—

i. e., “ Then did We send prophets one after the other (QURAN, 23 : 46).

THE NON-MUSLIM BELIEF

Just as the Holy Quran supports the view that when the Founders of religions before Islam died, God used to send prophets one after the other for the protection and revival of those religions. so, the Scriptures of the non-Muslims also, put forward the same principle. A few references are given below :—

1. The *Bhagwat Gita*, the Holy Book of the Hindus says :—

“ Whenever there is a decay of Dharma (Religion) O ! Bharata and exaltation of adharma (Irreligion) then I myself come forth. For the protection of good and for the destruction of evil doers, for the sake of firmly establishing Dharma I am born from age to age.”

2. The well-known Christian Missionary Reverend Mr. Bosworth Smith M. A., writes “ A religion which is not waiting for a revival is waiting till it be swept away ” Next he says “ Professor Max Muller has remarked with truth that without constant reformation that is to say without constant return to the fountain-head every religion however pure, must gradually degenerate.

3. In *Seven Baskets*, the sacred scripture of the Buddhists Lord Buddha says “ after the death of each Buddha

(prophet) his religion flourishes for a time and then decays and is at last completely forgotten until a new Buddha appears who again preaches the lost truth of *Dharma*."

(4) The Book of the Zoroastrians says; "There appears in every age a religious Guide who protects the people of his age and ministers in accordance with the will of Yazdan (God)."

A REWARD FOR NON-MUSLIMS Rs. 10,000

Religions previous to the advent of Islam were meant for particular communities. When the Founder of a religion died, an arrangement for succession or Khilafat was instituted for the protection of that religion. In ancient times this arrangement continued for thousands of years, till there came the time when God established for all the peoples of the world one universal religion, that is, the religion of Islam. God made the clear proclamation :

بَتَغْ غَيْدِ الْاِسْلَامِ دِيْنَا فَلَمْ يَقْبَلْ مِنْهُ وَهُوَ فِي الْاُخْرَةِ

i. e., "Whoever will adopt any faith other than Islam it shall not be accepted of him, and in the hereafter he shall be among the losers" (QURAN 3 : 85). After this, the institution of divine messengers or prophets was abolished so far as these other various religions were concerned ; the result of which was, that these religions became devoid of spirituality, and their followers became polytheists. The present condition of the Non-Muslim people proves this.

If, however, any Non-Muslim people still lay claim to continuation, in their religion, of divine protection and to their being vouchsafed prophets from God, such claimants

should publicly come forward and furnish proof of their assertion. I shall give a prize of Rs. 10,000 for this. This challenge has been open for the last 24 years, but no one dared to take it up—and no one will do so till Doomsday.

A REWARD FOR THE MUSLIMS Rs. 10,000

All the religions before Islam were meant for particular peoples and for a particular time ; but even so God continued to protect them for thousands of years, Islam, however, is a universal religion, meant for the whole world—which is destined to live till the Judgment Day ; and that is why God has made an arrangement for its continued existence. for He says :

i. e., “Those of you who believe and do good deeds—to them God promises : that He would certainly make them Khalifas (that is, successors of the prophet) on the earth just as had been made those before them ; He would strengthen for them their faith which God has approved for them (QURAN, Sura *Noor*, verse 55). This verse also supports the view given above : namely, just as for the protection of the religions before Islam, God had instituted the Khilafat, and so, for the protection of Islam, He promises to set up the Khilafat. As to when such Khalifas would appear, God proclaimed through the Holy Prophet peace and blessings of God be on him.

ان الله يبعث لهذه الامة على راس كل مائة سنة
دليلا دينيا

i. e., "At the beginning of every century, God shall raise for this *Ummat*, a man who would refresh their faith for them." This man in Islamic terminology is known as a Reformer. This divine Reformer, according to the above proclamation, can be recognised by four signs :—

(1.) The man would claim to have been raised by God
(إِن زَالَهُ إِدْعَى)

(2.) He would be for the whole of the *Ummat*, not for one sect (لهذه الأمة) ;

(3.) He would appear at the beginning of every century

(4.) He shall revive the Religion (مَنْ يَجِدْ دَلِيلًا بَنِيًّا)

This arrangement for the protection and revival of Islam was to endure for ever. This is a great Divine Favour which shall continue to be vouchsafed to the followers of Islam till the Judgment Day. So far as religions other than Islam are concerned, this divine arrangement for protection has been abolished for all time : these religions should, therefore, accept Islam in order to have a share of this Divine Blessing.

The total population of the world is about 2,000,000,000 of whom non-Muslims form the majority. It is up to the Muslims to preach Islam to them ; to make them realise the beauties of the Muslim faith, and to convert them to Islam. They ought to dedicate their lives and their riches for the service of the religion. This, is the divine command ; for God says :—

إِنِ اللَّهُ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ

i. e., " Verily, God has bought from the Believers, their lives and their properties, and in return for this, there is paradise for them " (QURAN, 9 : 111). The word *Momin*, means—" He who adopts the way of peace for oneself and preaches the message of peace to others."

A PREVIOUS REFORMER'S ANNOUNCEMENT

In Islam, the Divine Reformer appears at the beginning of every century. It is the duty of every Muslim to look for this Divine Gift as soon as a century starts ; to accept him as soon as he finds him, and to regard obeying him as the means to his own salvation. The Divine Reformer is not obliged to proclaim his claim individually to every Muslim ; it is we who are obliged to look for him. Hence the Reformer of the 12th century, Hazrat Shah Waliullah, Muhaddis, of Delhi, in his book *Tafhimat-i Illahiyyah* says :—

" The Most High God has conferred this favour upon me and the people of this age that He has graciously showed me the nearest way of approaching Him. My Lord has revealed to me, "We have appointed you an Imam of this way, and exalted your position. We have to-day closed up all the other ways of reaching Us excepting this one bestowed upon you. People ought to feel affection for you, and look upon your obedience as a means of redemption. No heavenly blessings nor earthly prosperity will now alight upon him who will into antagonism with you. All the people in the East and the West have been made your subjects, and you have been appointed King over them. *And whether this fact about you is known to the people or not, if they will recognise you they will be the gainers otherwise the losers.*" Again he says "God has granted me the mantle of Mujaddiyyat."

THE DIVINE REFORMER OF THE PRESENT AGE

Likewise, in this 14th century, God raised Hazrat Mirza Ghulam Ahmed. He published more than 80 books on Islam, in Arabic, Persian, and Urdu, for showing the superiority of Islam to all the other religions of the world. The deep spiritual knowledge contained in these books has led to lakhs of people believing in him; a revolution has come upon their lives and they are devoting their lives and properties to the true service of Islam. This body of people has formed itself into a Jama'at which is engaged night and day in the work of propagation of Islam in all parts of the world. Those who disbelieve this great Favour of God have been challenged—that, if there is anyone who, according to them, claims to be the promised Divine Reformer, and who has served Islam better than the present claimant—they should bring him before the public; for which I shall give a reward of ten thousand rupees.

This challenge of mine has been in force since 1336 H., that is, for 24 years, but no one has dared to take it up. The challenge has been published again and again, in different forms, and in spite of this, if the people reject this Divine Favour, they should remember, that, of a certainty, after their deaths they would have to say with regret :

لو كنا نسمع ونعقل ما كنا في أصحاب السعير

i. e., "If we had listened, or if we had been wise we would not have been of the people of the Hell."

(QURAN, Sura *Mulk*, verse 8).

SOME EXTRACTS FROM HIS ANNOUNCEMENTS

"When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to

draw it from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen. So, exactly at the time when the thirteenth century of Hejira had come to a close and the world had entered upon the fourteenth century, I announced my mission in obedience to the Divine Commandment and made it known to the people through my words and writings that I was the Reformer, promised to appear at the commencement of the fourteenth century for the reformation of the faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that being strengthened by God, I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice. (Vol. II Review of Religions 1903.)

Let the whole world bear witness that I prophesy in the name of the Lord of earth and heaven that He shall spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching and are very near when the religion preached by me, shall be the only religion that shall be regarded with honour upon the face of the earth. Almighty God shall bless this religion and this system, in a wonderful manner, and shall bring to naught every one who thinks of destroying it. The Victory which it shall gain shall be a lasting victory and its supremacy shall continue to the end of days. (Vol. II of Review of Religion 1903.)

Men of the world who adhere to old ideas and antiquated conceptions will not accept this. But the time is not far distant when their error shall be made manifest to them. (Triumph of Islam.)

He who forsakes me, forsakes Him, Who has sent me ; and he who joins me, joins Him from Whom I have come. Behold, I hold a lamp in my hand, whoever comes to me shall have a portion of that light and whoever, out of doubt and suspicion or superstition chooses to flee from me, shall be cast into darkness and perdition.

(The Triumph of Islam.)

Well, the time is coming, nay, it is near at hand when this Movement shall become world-wide and Islam would be synonymous with Ahmadiyyat. This is a revelation from Him with Whom nothing is impossible.

(Tohfa-i-Golarwiyya p. 56.)

Now it is the will of God that those amongst the Muslims who remain separate from me shall be destroyed, be they Kings or Subjects. I do not speak from myself but say what God has revealed to me. (Vol. XVI R. R. 1917.)

He who does not accept me does not accept God and His Prophet—peace be with him.

(Haqiqat-ul-Wahy, p. 167.)

He who rejects me rejects him who foretold my advent.

(Ibid p. 178.)

Any way, God has revealed to me that he who hears of me and rejects me is not a Muslim. He is guilty in the sight of God.

(Letter to Abdul Hakim.)

God has revealed to me that one who does not follow me and enter into my fold—an opponent all his life, shall be deemed as being guilty of rebellion against God and His Prophet, thus making himself deserving of Hell.

(Ishtehar Miayarul Akhyar p. 8.)

WHY IS THE WORLD UNDERGOING TERRIBLE CALAMITIES IN THE PRESENT AGE?

(Scriptural Prophecies).

It has been shown in the beginning of this pamphlet that every religion admits that when people forget their Creator and become engrossed in worldly pursuits and lead a sinful life Almighty God raises a Messenger to reclaim them from the evils into which they had fallen and bring about a spiritual transformation in them. But when that Holy Messenger is disbelieved and denounced, God visits the people with all sorts of calamities in order to humble their hearts and to incline them to the acceptance of Truth as He says "We do not punish people until We raise a Messenger."

(HOLY QURAN XVII : 17)

This Verse is specially applicable to the present age when on account of rejection of Ahmed the Muslim Messiah the world is visited by terrible chastisement in the form of wars, famines, pestilences, earthquakes, floods and numerous other kinds of calamities one after the other.

Jesus Christ, the Israelete Messiah had also predicted the same signs regarding the advent of the Promised Messiah as he says: "Ye shall hear of wars and rumours of wars..... Nation shall rise against nation and kingdom against kingdom and there shall be famines and pestilences and earthquakes in diverse places.

For them shall be great tribulation, such as was not from the beginning of the world to his time, no, nor ever shall be.

(MATHEW XXIV : 3, 6, 7)

Now hear what does Ahmad the Promised Messiah say regarding the present calamities in his manifesto published in the Review of Religions of October 1906 under the heading :—

A PROPHECY THAT ALL MEN SHOULD KNOW

“ Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain then, that as earthquakes have come in America, Europe and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them will be unparallel in the world’s history and will remind men of the destruction of the Judgment Day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth’s surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. Other calamities of terrible nature from earth as well as heaven shall come upon men so that the wise men shall be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves “What was going to happen?” Many shall be saved and many shall be destroyed. The days are near, nay they are at the door, when the world shall see an unparallel scene of devastation. Not only shall great earthquakes come, but other calamities from heaven and earth shall also visit the earth, *All this shall be brought about because men have forsaken God and with all their hearts and all their souls they are bent low upon the world.* Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the

wrath of God have been made manifest, for he says that *'Punishment is not sent upon a people until a Messenger is raised.'* Those who fear before the calamity comes shall be shown mercy."

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country is safe, for I see that greater distress is in store for you. Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in islands! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is shewing His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

ANOTHER REASON REGARDING PRESENT CALAMITIES

A Glorious Prophet came into the world for the regeneration of mankind, *i. e.*, the Holy Prophet Muhammad, may God pour His choicest blessings upon him, and he called people to the path of the true and living God Whom the world had quite forgotten and forsaken, but in the present age he has been held in such contempt and disdain and

abused to such an extent that there is no parallel to it in any other period of history. Almighty God has moreover sent in the commencement of the 14th century of Hejira, a servant of his *i. e.*, the Writer that he may bear witness to the truth, glory and grandeur of the great Prophet, and preach the unity of God and glorify Him, but he also has been abused and anathematized. *This is the reason of the calamities that have befallen the world in this age.* There is no fear of God in the hearts of men, there is much of vain talking and bubbling but as to real worth, the purity of heart, there is none. There is a great ado about society, and national considerations solely occupy the hearts which are totally devoid of every impression of the glory and majesty of God.

(AHMED.)

PEOPLE'S CARELESSNESS

"Had the world opened its eyes, it would have seen that I have appeared in the beginning of the (Hijira) century and almost a quarter of the 14th century has passed away. According to prophecies both the sun and the moon eclipsed in the month of Ramzan, and the plague also made its appearance and earthquakes came and more will yet come, but woe to them who loved the world for they did not accept me."

(AHMED) (Vol. V. R. R. 1906)

LISTEN O EARTH !

**"A Warner came in the world, but the world
accepted him not, God however shall
accept him and shall show his
truth by mighty attacks."**

A DIVINE LAW

And certainly We sent Messengers to nations before you, then We seized them with distress and affliction in order that they might humble themselves.

Yet why did they not, when Our punishment came to them, humble themselves ? But their hearts hardened and the devil made what they did fair-seeming to them.

(VI: 42, 43)

And We do not punish people until We raise a Messenger.
(XVII: 14.)

And had We destroyed them with chastisement before this, they would certainly have said : O our Lord ! Why didst Thou not send to us a Messenger, for then we should have followed Thy commandments before that we were disgraced and shamed.
(XX: 134.)

And certainly Messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.
(XXI: 41.)

And the people of Noah, when they rejected the Messengers We drowned them, and made them a sign for men,

and We have prepared a painful chastisement for the unjust. And Ad and Samood and dwellers of the Rass and many generations between them. And to every one did We give examples and every one We did destroy with utter destruction. (XXV : 37-38.)

And We did not destroy any town but it had its Warners to remind, and We are never unjust. (XXVI : 208, 209.)

And were it not that that there should befall them a disaster for what their hands have sent before them, then they should say : Our Lord ; why didst Thou not send to us a Messenger so that we should have followed Thy commandments and been of the believers. (XXVIII : 47.)

And Your Lord never destroyed the towns until He raised in their metropolis a Messenger, reciting to them Our communications, and We never destroyed the towns except when their people were unjust. (XXVIII : 59.)

Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them ? Most surely there are signs in this; will they not then hear? (XXXII : 29.)

Alas for the servants! there comes not to them a Messenger but they mock at him. Do they not consider how many of the generations have We destroyed before them, because they did not turn to them. (XXXVI : 30-31.)

And certainly most of the ancients went astray before them, and certainly We sent amongst them Warners. Then see how was the end of those warned. (XXXVII : 71-73.)

The people of Noah, and Ad, and Pharoah, the lord of host, rejected (Messengers) before them. And Samood, and the people of Lot and the dwellers of the Thicket, these were parties. There was none of them but called the Messengers liars, so just was My retribution ;

(XXXVIII : 12-14.)

Those before them rejected (Messengers) therefore there came to them the chastisement from whence they perceived not. So Allah made them taste the disgrace in this world's life, and certainly the chastisement of the hereafter is greater did they but know.

(XXXIX : 25, 26.)

And whoever does not accept the Divine Caller, he shall not escape in the earth and he shall not have guardians besides Him : these are in manifest error (XLVI : 32.)

Surely those who disbelieve and turn away from Allah's way and oppose the Messenger after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

(XLVII : 32)

And certainly We have already destroyed the likes of you, but is there any one who will mind ? (LIV : 51)

Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that day to the rejecters

(LXXVII : 16-19.)

Has not there come to you the story of the hosts, of Pharoah and Samood ? Nay ! those who disbelieve are in (the act of) giving the lie to the truth. And Allah encompassed them on every side.

(LXXX : 17-20.)

Fate of those who disbelieve the Divine Messenger of their time. Note the only decisive question which shall be repeatedly asked in the life to come after death.

O company of Jinn and men, *Did there not come to you Apostles from among yourselves relating to you My signs and warning you of the meeting of this Day?* They shall say. "We bear witness against ourselves," And the life of this world deceived them and they shall bear witness against themselves that they were infidels. (VI ; 130.)

And on the Day when He shall call them and say. *What was the answer you gave to the Apostles?* Then the pleas shall become obscure to them on that Day, so they shall not ask each other. (XXVIII ; 65, 66.)

And those who disbelieve shall be driven to Hell in troops, until when they come to it, its doors shall be opened and its Keepers shall say to them "*Did not there come to you Apostles from among you, to recite to you the communications of your Lord and to warn you of this your day?*" They shall say "Yes". But just is the sentence of punishment on the disbelievers.

It shall be said, Enter ye the gates of Hell for ever therein; and evil the resort of the proud.

(XXXIX : 68 to 72.)

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its keepers ask them "*Did not a Warner come to*

you ? They shall say "Yes a Warner did come to us charged with warnings but we called him a liar and said Allah has sent down nothing ; Ye are in nothing but a vast delusion " and they shall say " If we had only listened and had sense we had not been among the people of the Blaze." They will then confess their sins but away away with the fellows of the burning fire. (LXVII : 1 to 11.)

And those in Fire shall say to the Keepers of Hell, call upon your Lord that He may remit us one day from the torment. They shall say "*Did not there come to you Apostles with evidences ?*" They shall say "Yes" They shall then say "Pray", but the prayer of the disbelievers ends in failure. (XL : 52, 53.)

On the day their faces shall be rolled in the Fire, they shall say, O would that we had obeyed Allah and obeyed the Apostle and they shall say O our Lord, Verily we have obeyed our chiefs and our great men and they have led us astray from the way. (XXXIII : 66, 67)

And those who disbelieve for them is the Fire of Hell, it is not decreed them to die, nor shall their torment be made light to them thus We reward every disbeliever. And they shall shriek out therein " O our Lord take us out we will do good, not what we have been doing."

(Allah shall reply) "*Did We not give you an age that whoso would mind could mind and there came to you a Warner so taste ye ; there is not for the wrong doers any helper.*" (XXXV : 33 to 35.)

(O Reader of this Booklet ! Bear well in mind that the life of this world is transitory hence if through God's Grace you are convinced of the Truth of the Messenger of this age do not delay but sign and return the Bait Form which is attached at the end.)

A MESSAGE FROM HEAVEN

This is a reproduction of the Message delivered by the Head of the Ahmadiyya Movement when he paid a visit to London in response to the invitation received from the conveners of the Conference held on some Living Religions within the British Empire in connection with the Wembley Exhibition in 1924.

WITH THE GRACE AND MERCY OF GOD HE ALONE IS THE HELPER

AN UNFORGIVEABLE SIN

“Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man it shall be forgiven him : but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come.” (St. Mathew XII, 31, 32)

In these words did a holy Prophet of God, nineteen hundred years ago, address those who refused to accept a message from Heaven, and these words are as true and full of import today as they were when they were spoken.

Apart from the legends which fancy has woven round the expression "Holy Ghost", the expression refers to the angel who was the bearer of the Word of God to Jesus and by the words which I have quoted above Jesus meant no more than this, that all manner of sin and blasphemy against the Word of God would not be forgiven unto men; and that a man who speaks against the son of man might be forgiven, but that a man who speaks against the message which the son of man had brought would be punished both in this world and in the next.

These words contain a great and profound truth, a truth which is free from every suspicion of error. It is but reasonable to assume that if there really exists a God, and He sends a message for the guidance of mankind, which contains truth from which the world might derive eternal benefits and is not full of empty and useless things, then those who ignore such a message or refuse to accept it must suffer the consequences of their conduct. If we give directions to a man as to how to reach a certain place, and he arrives at that place without any trouble or difficulty in defiance of our directions, there must be something wrong with our directions. If they had been correct, a man who had acted in defiance of them could not, without repairing his mistake, have arrived at his destination. Similarly, if the Word of God contains guidance for mankind, contravention of it must result in pain, not because God is actuated by spite, but because the offender has chosen to tread on a path which leads to troubles and difficulties. The Word of God is not revealed in order to try mankind, but is meant to guide mankind along the only path which leads to the goal of human existence.

In short, a message from Heaven is not a thing which might be ignored with impunity. It is a spiritual law, the contravention of which, like that of a physical law, is attended with penalties and deprives a man of spiritual well-being. As no man may swallow a deadly poison and escape the consequences, so may not the human soul reject the Word of God and escape the consequences. He who acts in accordance with it lays not God under an obligation but promotes the welfare of his own soul and he who contravenes it does no harm to God but injures his own soul.

VITAL NEED OF HEAVENLY MESSAGE

Having indicated the vital nature of a message from Heaven, I desire to point out that as the object of man's existence is that he should develop within himself Divine attributes and should attain to the perfection of purity, it is necessary that he should be the constant recipient of such messages from God, as serve to sustain his interest and to remind him of his existence. It is inconceivable that God, Who is the source of all knowledge and wisdom, should create man for a definite purpose and should then leave him to act as he pleases, and thus stultify His Own work. History also confirms us in this conclusion. There is not a single country or a single nation which has not at one time or another entertained a belief in revelation and which has not produced men who claimed to have been the recipients of revelation. We cannot say that all such claimants were impostors or were the victims of nervous disorders, for they formed the centre of all morals and culture, and without them the world would have been but an empty waste. Concerning this the Holy Quran says :—

“There is no nation but has had its Warner” and this is perfectly true and correct. Having endowed man with powers and faculties which can lead him to the highest pinnacle of progress, God would not leave him without guidance or instruction; and being the Lord of, and having equal love for all mankind, He would not confine the revelation of His Word to one nation or to one age.

If we believe in a Merciful Creator, we must also believe that He sends His message to the world in every age; otherwise our belief would be mere jumble of inconsistencies.

When we arrive at the conclusion that revelation ought to be vouchsafed whenever mankind are in need of it, we have already advanced a step towards the acceptance of God’s message, and have opened one of the windows of our soul; but we must take another step forward and ask ourselves the question:—Are we also in need of a message from God? If the need of such a message is established, we become prepared to accept the message, for a study of the laws of nature shows us that wherever there is a want the means of satisfaction of that want have also been provided, so that if mankind are in need of a Divine message, such a message must have been sent.

Sisters and brothers, consider for a moment, what is the object of Divine messages and of revelation? Is it not that men should attain to perfect certainty of belief concerning their Creator and should, through perfect love for Him and perfect realization of Him, be enabled to purify their souls and be equipped with faculties by means of which they may both here and hereafter, attain to union with God, which is the ultimate goal of human existence? Then, do we find

these things in the world to-day ? Do the men and women of to-day really believe in God, and do they cherish for Him such love as is due to Him, and do they so mould their lives in everything so to make them conformable to His commands ? Have they acquired such spiritual powers and faculties as indicate their union with God ? I trust every one of you must have read the Bible, or at least, some portions of it. Then do you find such men living to-day as those of whom you read in the Bible and does God manifest His signs to-day on their behalf as He did of old ? If this is not so, and on the contrary, the world is empty of faith, and disbelief is on the increase, and the love of God has been replaced by the love of riches, goods and worldly honours, and feelings of charity and sympathy have given place to schemes for robbing and despoiling and instead of witnessing Divine signs men scarcely believe in the existence of God, and the whole time and energy of men is devoted to the gratification of their desires and the commandments of religion being ignored as mere formalities, the rules of fashion relating to collars, coats, neckties, hats, frocks and gowns and the regulations of what is described as good taste in manners and behaviour are enforced with a rigour which indicates that these matters are the sole concerns of life, Divine commandments being designated as mere formalities and shells not because formalities and shells are regarded as useless but because man desires to abolish the Law of God and to substitute in its place rules made by himself, which is not so much a rejection of the law as a usurpation of the functions of the Law-giver ; then things being as I have described them, do you not feel the need of a fresh message from God which should remind mankind that their Lord is

a Living and Mighty Lord and that He is not asleep in a corner of Paradise like an over-wrought workman.

HEAVENLY MESSAGE FOR THE PRESENT AGE

Having demonstrated the need of a Divine Message in the present Age, I desire to inform you that god has not forsaken His creatures, nor has He forgotten their needs. He has sent His message for the guidance of mankind through a Chosen One, as He had previously sent his Message through Noah, Abraham, Moses, David, Jesus, Krishna Rama Chandra, Buddha, Confucius, Zoroaster & Muhammad (on all whom be peace and blessings of God). The name of the Prophet* who has brought the Message of God to man-

*"We believe that Prophets are of two kinds, those who are law-bearers and those who come only to interpret and establish the Law and to do away with corruptions that creep into the system of a religion owing to lapse of time. All religious systems accept this distinction, and it is well illustrated by the succession of Prophets who followed Moses (on whom be peace). The latter was law bearer and his contemporary Aaron and his successors Joshua and others, including Jesus (on all whom be peace,) were sent only to establish the Law revealed through Moses. Jesus himself says, "Think not that I have come to destroy the law, or the Prophets: I have not come to destroy but to fulfil."
(Matt. V : 17)

"The Promised Messiah (on whom be peace) also claimed to be a Prophet like the latter, and asserted that as Jesus was the last Khalifa (Successor) of the Mosaic dispensation, he was the last Khalifa of the Islamic dispensation."

kind in the present age is Ahmed, and those who accept his message and follow his teachings inherit the Grace of God, in the same manner as did those who accepted and followed the previous prophets. I am follower of this Prophet and am also his second Successor, and out of the love for our fellow-beings with which this Prophet has filled our hearts, I have come to deliver his message to you, and in doing so I shall adopt the words used by the Promised Messiah himself. He says:—"Listen all ye that will listen : What is it that God desires of you ? Only this, that you should be entirely His, and should not set up any other God beside him, neither in heaven nor on earth. Our God is the God Who is a Living God to-day as He was in ages past. It is an unwarranted doctrine that He hears to-day but does not speak. He speaks to-day as well as He hears. All His attributes are eternal and none of them does ever fall into desuetude. He is the one, without any partner, and has neither son nor wife."

" We hold the belief that this succession of Prophets will continue in the future as it has existed in the past, for reason repudiates any permanent cessation of this system. If this world is to continue to pass through ages of spiritual darkness, ages in which men will wander away from their Maker : if from time to time men are to be liable to go astray from the right path and to grope in thick darkness of doubt and despair in their efforts to regain it : if they are to continue their search after the light in all such ages and times, it is impossible to believe that Divine Torch-bearers and Guides, should cease to appear: for it is inconsistent with رحمة ربنا (Rahmaniyyat) the Mercy of God, that He should permit the ill but should not provide the remedy, that He should create the yearning but should abolish the means of satisfying it.

“Remember, I say unto you truly, that the man shall perish who has a leaven of worldliness in his faith, and verily hell is very near unto the one whose thoughts are not all for God, but some for God and some for the world. If there is one atom’s weight of worldliness in your faith, all your worship is in vain, for then you follow Satan and no God. Be not flattered with the hope that God will help you in such a case, for you are then a worm of the earth and

To imagine so would be to offer an insult to the Fountain-head of mercy and compassion, and to betray one’s spiritual blindness.

We, therefore, believe that the world was in these days in sore need of a Guide and Preceptor who should point out the way to God, and should lead us, out of doubt and misgiving, to belief and certainty. If the world was ever in need of a Prophet, it is much more in need of one to-day, when religion has become hollow and Truth is, as it were, dead.”

“But we do not base our belief on the testimony of the age alone: we are also supported by the testimony of the previous Prophets. We find that all religions contain prophecies concerning the advent of a Prophet in this age. The Hindus are awaiting the advent of the Neha Kalank Avatar, which has been foretold in their scriptures: the Christians are awaiting the second advent of the Messiah: the Muslims are looking forward to the appearance of the Mahdi and the Promised Messiah: the Zoroastrians believe in the coming of Mesio Darbahmi, etc., etc. If the advent of Prophets has ceased for the future, how could all these people have agreed on the

like a worm of the earth will you speedily perish, God will not be with you, but will be pleased to destroy you. But if you truly submit yourselves to death, then will you live in God and God will be pleased with you and the house shall be blessed wherein you dwell. If your life and your death and every movement that you make, and the forbearance which you exercise and the punishment which you mete out are solely for the sake of God, and you try not God in every difficulty and trouble, but move forward towards Him at every step, then you will indeed be the favourite of God."

single fact that a Prophet, whose advent had been foretold would arise. One peculiar feature of these prophecies is that there is a great deal of similarity between the various signs detailed by different religions concerning the appearance of the Promised Prophet. All these prophecies indicate the time of that Prophet by foretelling spread of evils, multiplication of diseases, falling of stars, eclipses of the Sun and the Moon, Wars etc....."

"In short, when we consider all these prophecies collectively, we find that they apply to no age but to the present, and to no person but to Ahmed (on whom be peace): and it appears that the present age is clearly the age of advent of the Promised One, whose appearance was foretold by the former prophets, and that Ahmad alone is the Promised One, whose advent had been eagerly awaited for centuries. And when we see that before most of these signs were witnessed, the Holy Founder of the Ahmadiyya Movement, having received revelations from on High foretold the appearance of many of those signs, as for instance, the approach of the Plague, the Great European War, universal earthquakes,

Again he says, "Realise that your Lord is one and do not associate any partners with Him, either in heaven or on earth. You are not forbidden to employ such means for the achievement of your projects as God has furnished you with, but he who forsakes God and puts his trust in material things sets up other gods beside Him in Whom should be our whole trust." "Think not that the age of Divine Revelation has passed and that the Holy Ghost does not now descend upon men as it did in ages past. The perfect law has been revealed to mankind in the Holy Quarn, but the doors of revelation are ever open, for revelation is the soul of faith. The faith that is not founded on revelation is not a living but a lifeless thing. Verily I say unto you that every other door may be closed but the door of revelation can never be closed. Open then the windows of your soul, that the light of revelation may enter. When you shut the windows through which the light of revelation may enter, you shut out the bright sun itself. O foolish one, arise and open the windows of thy soul, and the light will enter therein of itself. God has not shut upon you the door of spiritual blessings of which are you in greater need to-day than men were in the past, have been shut upon you? They have been thrown open more widely and generously than of yore."

the influenza epidemic, etc., etc. our faith and conviction are further strengthened, and we are compelled to believe and every person, who does not act thoughtlessly but considers and reflects and acts with justice, will arrive at the same conclusion, that God has fulfilled the hopes and expectations of all nations in the person of the Holy Founder of the Ahmadiyya Movement."

(Ahmadiyyat or True Islam)

“The Lord Who has revealed His Word to me, and has shown mighty signs in my support and has sent me as the Promised Messiah in this age, is the Lord of all the Universe; there is no God besides Him, either in heaven or on earth. Blessed are they that believe in Him, for they shall be made happy: and woe is unto them that reject Him, for they shall be forsaken and their days shall end in grief. I have been vouchsafed the revelation of the Lord, which is brighter than the sun. I have seen Him and realised Him; He is the Lord of the Universe and there is no God beside Him. How wondrous is the Lord that I have seen, what a mighty Helper have I found in Him!”

“Hearken unto me. O men, for hereby do I discharge the duty of delivering my message to you: Sin is a poison, avoid it; rebellion against the Lord is eternal death, beware of it! Pray to God, that you may be strengthened.” “Do not imagine that by uttering a few words from your mouth you realize the object of your existence; God desires to bring about a thorough transformation in your lives.” “Be kind and merciful to the creatures of God. Let not your tongue speak evil against them, of your hands do injury to them. Do not oppress them, and be ever kind and good to them. Speak not words of pride and vanity to any one, even unto your subordinates or servants; and abuse not anyone though you may be abused. Walk upon the earth in meekness and humility and comfort your fellow-beings that you may be accepted of God. There are many that wear the mask of humility, and are soft of speech, but their hearts are those of serpents. You cannot be accepted of God until your tongue conforms to your heart. If you are placed in a high station glory not in your greatness and do not look down upon the lowly but you be kind to them. If you are

learned, glory not in your learning, and do not despise the ignorant out of vanity, but give them a word of kind advice. If you are rich, glory not in wealth, and do not behave proudly or with arrogance towards the poor, but serve and assist them. Shun the paths that lead to destruction : fear God and lead righteous lives. Worship not any creature, but severing all earthly bonds, be wholly devoted to God. Let not your joy be of this world ; serve God alone, and devote your whole life to His service. Shun all evil and impurity for the sake of the Lord, for the Lord is Holy. Let each morning bear witness that you passed the night in the fear of God, and let each evening bear witness that you have spent the day in righteousness. You are men like unto me, and the Lord Who is my God is also your God. Neglect not your faculties that work for purity ; and if you incline wholly to God, rest assured, for I have been commanded by God to convey to you the assurance, that you will be the chosen ones of God."

THE MORALS DERIVED FROM THE HEAVENLY MESSAGE

This is the message that the Prophet of this age has brought us, and a consideration of this message shows : Firstly, that God calls us to a realization of His perfect Unity not in the sense that we should merely say "the Lord is One", for there are many who say this but in the sense that every thought and every deed of ours should be governed by sense of His Unity and that our sole and perfect trust should rest in Him. We may employ material means for the achievement of our objects, but we must believe that the result of all action rests in the hands of God. We should love no thing or person with a love stronger

than that which we bear to God, neither our homes properties, goods, relations, desires or enjoyments, nor should our hatred of a thing overcome our love for God, so as to make us insensible to the commands of God. In short, every act of ours should be for the sake of God, and we should have no goal and no object save Him. This is the unity that God desires us to realise, and this is the unity that can alone benefit the world, for it rescues us not merely from images of stone, but also from the idols of desire and hate and thus establishes perfect peace in the world.

Secondly, this message tells us that the only means for the salvation of mankind is the law which has been revealed in the Holy Quran. It contains full directions relating in every matter that affects the moral or spiritual well-being of man, and the world should, therefore, turn to the Holy Quran for the solution of all its difficulties.

Thirdly, this message tells us that the fact that a perfect law has already been revealed does not signify the cessation of further messages from God. The Word of God is not confined only to the injunctions of the law : it is very often revealed for the purpose of calling men to God. God does not merely reveal the ordinances of the law. He says that whenever men fall away from Him, He calls them to Himself. For God to speak to His servants is a sign of love, and He never shuts the gates of His love. If the object of human existence is that man should fulfil the pleasure of God and should attain to Union with Him, it is inconceivable that the door through which Union can be attained should be shut. It is no answer to say that man would attain to Union with God after death. If there had been only one religion and one school of thought in the world, this answer

might perhaps have served : but there are hundreds, nay thousands, of creeds in the world, which claim that their followers would attain to Union with God after death. If the certainty of the Union with God is to be attained only after death ; what means are left to a man to demonstrate the truth in this, and what shall it profit a man to discover the truth after death, for there are no means of returning from the Beyond, and knowledge gained there cannot help a man to improve the life which he has spent in this world. It is therefore, necessary that there should be a certain means available in this life for ascertaining the pleasure of God, and that means can be furnished only by revelation and the manifestation of God's attributes. The Promised Messiah claimed that he had been sent by God to demonstrate to mankind that perfect faith without which man cannot escape sin, and to foster in the hearts of men that perfect love without which no true sacrifice is possible.

Fourthly, this message tells us that a prophet is only a man like other men, and should not be regarded as a supernatural being. God has endowed all men with similar faculties and has thrown open the door of advancement to all mankind. Whoever strives in the path of God may attain to the highest pinnacle of progress and the doors of Divine realisation will be opened to him. No man should therefore, despise his latent faculties and everyone should by the use of these faculties strive after spiritual advancement and try to attain to perfect Union with God by putting himself in direct relationship with Him.

Fifthly, we are told that the object of religion is not to divorce us from the world, and that a renunciation of the world is not a condition precedent to Union with God.

The function of religion is to teach us how to establish a perfect relationship with God while living in the world. We cannot find God by giving up our properties, goods and relationships; we can find Him by holding fast to Him in all conditions and circumstances of life, whether of joy or of sorrow, of prosperity or of poverty. We should remember Him in times of prosperity as well as of adversity, and should never despair of His mercy, and should foster His love, and should ever seek His help through prayer. A brave man runs not away from battle for true courage is displayed by firmness on the field of battle.

Sixthly, we learn that virtue does not mean the doing of good deeds, nor does evil signify the doing of bad ones; by virtue and evil are meant the good and evil conditions of the mind and good or bad deeds are only the signs of virtue and of evil. It is our duty not merely to suppress the signs of evil, but to suppress evil inclinations and to foster virtuous ones, for the purity of mind is the real purity and the purity of the limbs only follows from it.

Seventhly, we are told that no amount of advancements in learning or in intellect can enable us to dispense with the necessity of conforming our conduct to the laws of God. The law of God is not a penalty from which we might escape at a certain stage; like physical laws, it is based on the principle of cause and effect, and we cannot make any spiritual progress without conforming our conduct to it. A sin is not a sin because God has forbidden it; on the contrary God forbids a sin because it is a poison for the soul. The law, therefore, does not make a man sinful, but helps him to avoid sin. A man who is forewarned of danger is prepared to meet it; the warning does not render him more likely to succumb to it. The Promised Messiah (on whom be peace)

says that sin is like a poison, that is to say, as man is prohibited from taking poison, because it is harmful, so is a man prohibited from committing sins because they are injurious. A poison does not become fatal because the doctor prohibits its use, nor does sin become fatal because God prohibits it.

Eighthly, we are told that we should not only establish a perfect relationship with God, but should also perfect our relations with our fellow-beings. We should avoid all that leads to disorder and disturbance, and the blessings that are vouchsafed to us we should employ in the service of mankind rather than towards the attainment of mastery and dominion over our fellow-beings.

This is the message that the Promised Messiah brought from God, and a very slight consideration would indicate the momentous nature of his message. The message is the message of Hope; it is the message of Peace; and it is the message of Wisdom. If the world were to pay heed to this message it would discover in it the solution of all its social and spiritual problems. It is not a message from man; it is a message from God. The Promised Messiah does not claim to have discovered these things in his own mind; he says that he has merely conveyed to us that which God had commanded him to convey. What message can, therefore, claim greater importance than the Message of God?

Sisters and brothers, a man who really believes in God can never find satisfaction in tales and fables. What satisfaction can we derive from reading in our respective scriptures how God used to speak to His servants? If He showed signs in ages past, but shows no signs now, how can

we love Him ? For, does it not follow that He loved those who have gone before us, but feels no concern for our welfare ? And will this thought engender love or dislike towards Him ? Can anyone be encouraged to make an attempt to establish a relationship with a Being who shuts His door in our face ? Nor can we admit that while man is making rapid intellectual advances, God's attributes are falling into decay ; for although we cannot say that the attributes of God are developing, we cannot on the other hand, admit that they are getting worn out. His perfection consists in not being subject to change, for change whether for the better, or the worse, argues an imperfection, and He is free from all imperfections.

Human nature itself bears witness that it stands in need of guidance from above. The fact that thousands of spiritualistic societies have been formed indicates that men are not satisfied with the lore of this world. It is conceivable, however, that while the souls of our ancestors are anxious to lead us along the path of advancement, the Being Who is the Creator of all souls and Who has created us with the object that we should attain nearness to Him, is indifferent to our welfare and indicates no way of our meeting Him ? If there is any being who is anxious for our welfare, if there is one desires to meet us, it is God. No doubt a man who desires to be at one with God must fulfil certain conditions. To prepare himself for His meeting, a man must develop in himself an extraordinary purity and man must knock before the door is opened to him, but the possibility of the door being opened must be ever present "If you so will", says God, "and follow My guidance, you shall hear My Word as those heard it who have gone before you ;

and I shall manifest My powers for you as I did for them." What a clarion of hope is sounded by this message, and what a prospect it opens for man being led back in peace to his Master, I shall leave you to imagine : but I must add that by delivering this message, the Promised Messiah has made peace between man and God, and has proved that the men of this age do not stand towards God in the position of step sons and He loves them more than men love their own children.

**For a man to say that he has come from God is easy
but to say that he can lead every man to God is
most difficult.**

The claim put forward by the Promised Messiah is not commonplace one ; his very claim is a proof of his truth. *For a man to say that he has come from God is easy but to say that he can lead every man to God is most difficult.* The former is a claim the truth or falsehood of which depends upon arguments, and arguments can be twisted in many directions, but the latter is a claim, the proof of which depends upon the personal experience of each man, and it is impossible for an impostor to adduce such proof. Not only did the Promised Messiah make such a claim but thousands of men, who followed his teachings, have seen the signs of God and heard His Word, and have thus set their seal to the truth of his claim. Can a false man put forward the claim that by following his teachings men can attain to union with God as did the righteous men of old ? And will not the claim of such a man be proved false within a few days and bring disgrace and humiliation on him ?

Men and women of England, I have brought you glad tidings, aye joyful tidings, viz the message of God that He has not forsaken you, that the gates of His mercy have been opened to you and it is now for you to enter therein. Follow His revealed Law and you can in this very life experience His mighty powers. All other religions seek to win your

approval on credit, but the Promised Messiah (on whom be peace) offers you a ready return. He promises you Union with God, not after death, but in this very life. That which you used to read in the Bible with wonder and surprise, has to-day become possible through him. It is for you to try it.

The life of the Promised Messiah is an ideal and the Holy Quran is a perfect guide for you. Is it not enough for you that 34 years ago a man cried from the wilderness, "Hearken unto him who calls you to the Lord; listen to the call of the Crier:—The gates of God's mercy have been thrown open; He has addressed Himself to the welfare of His creatures. He desires to collect all mankind at one hand through me, and to lead them out of doubt and darkness to the waters of certainty." The dwellers of cities laughed at him and those that lived in the country were furious, Governments looked down upon him and the people mocked him, but in spite of every kind of opposition, his voice rose ever higher and still higher till the lonely Crier was no longer alone, there were two and lo there were four, and their numbers increased, and to-day he has nearly a million followers in fifty different countries of the globe.

THE CIRCUMSTANCES UNDER WHICH THE HEAVENLY MOVEMENT MADE ITS PROGRESS.

This was not, however, achieved without troubles and hardships. People did not travel towards him along rose-strewn paths. Many who accepted him were driven out of their homes; husbands were forsaken by their wives, and wives were put away by their husbands; parents were driven out by their children and children were driven out by their parents; tyrants and despots arrested those who

were inclined towards him and threatened them with death in case they believed in him, but these were not daunted and in death they found a joy that no earthly thing could yield. They stood before their oppressors with smiling faces and heads erect, while merciless murderers showered stones at them. Each stone that fell on them, was to them but a flower and each brickbat that struck them they took to be a blossom, and as a happy bridegroom leads his bride home in radiant joy, so did they cherish their love for the Promised Messiah and arrived before their Maker happy in the possession of their treasure and in the realisation that they had made a profitable bargain !

It is not easy to travel along such paths, but so sweet was the voice of the Promised Messiah that those whose ears were open were left no power to resist its call. It cleansed the hearts of men of all doubt and misgiving and filled them with belief and faith. Indeed, how could doubt linger in the hearts of those who had themselves heard the sweet voice of God by following the teachings of the Promised Messiah? Heaven and earth may change, but the hearts that have enjoyed this sweet ecstasy can never change.

Sisters and brothers, I speak not of things that I have heard from others. I have, by following the teachings of the Promised Messiah, myself heard the sweet voice of God, and have been made happy by His loving words, as the disciples of Jesus heard them, aye and more. I have witnessed the mighty signs of God. He has manifested His glory for my sake, and helped me in place where no man's help could avail, and saved me from the attacks of my enemies at a time when no man could save me. He informed me beforehand of events which no man could foreshadow and

it then came to pass as He had told me. My eyes have, therefore, seen the truth of the Promised Messiah and my heart has realised it, and I doubt not that everyone who accepts him and opens his heart to his love, shall experience what I have experienced and more—everyone according to the measure of his love. Ye men and women that listen eagerly to the message of your children and parents and husbands and wives and friends, will ye ignore the Message of God, and claiming to be believers in God, will ye turn away from His Word? Will ye forget that which occurred in the times of previous prophets and will ye not profit by it? Let not your fancies deceive you saying "Behold this man who calls himself the Messenger of God. Behold him, a dweller of the uncultured East, who had no power behind him and who was the subject of a foreign Government. How was he raised to this dignity? and why did God select him?" Remember that the doings of God are marvellous and His ways are strange. He is ever wont to select the stone that the builders reject and to make it the corner stone and to endow it with such power that whatsoever falls on it is broken into pieces, and on whatsoever it falls, grinds into powder. Was there ever a prophet concerning whom men did not say similar things and was there ever one who was not held lowly and yet did not succeed? Harken therefore, to what he says, and attend to the message which he has brought; consider the various forms of succour that God gave him, and press forward to accept him for in this lies all blessing.

Let not your habits and customs stand in your way, for habits are discarded and customs change; then will you not give up your habits and customs for the sake of God? People say that the ordinances of Islam are stringent and

hard to follow. But do they imagine that the Union of God may be attained by mere words of mouth? What they should consider is:—Are the teachings of Islam opposed to reason? Do they not lead to true purity of life? If the answers to these questions are satisfactory will they shut the gates of God's mercy on themselves and will they reject the blessing of union with Him, merely because some of the ordinances of Islam are contrary to their old habits? Can any blessing be acquired without a sacrifice? You cannot at once please God and fulfil your own desires. All religions are agreed that one can find God only after death; and this is true, in the sense that one can find God only after one has submitted all one's desires to death for the sake of God.

DO NOT HEED THE RIDICULE OF THE WORLDLY-MINDED.

Be not afraid that men will laugh at you and will look upon you as mad men, for no one has ever accepted the Truth in the beginning, but men have called him mad. Were not the followers of Moses and those who believed in Jesus regarded mad men? And did not those very "mad men" become the Teachers of mankind?

SPIRITUAL CONQUEST OF ISLAM OVER ENGLAND.

I call God to witness, in Whose hands is my life and concerning Whom all scriptures are agreed that he who utters a falsehood in His name shall perish, that He has showed me in a vision that I stood on the coast of England and that the spiritual conquest of England was to be achieved at my hands. Therefore, if not to day then to-morrow, England shall answer the call of the Promised Messiah and shall advance towards Islam.

BLESSED IS HE WHO TAKES THE FIRST STEP TOWARDS THE TRUTH.

But blessed is he who takes the first step towards it. For him who is the first to advance towards the truth is a double reward for not only does he believe himself but he induces others to believe also, and those who come after him cannot claim equality with him. The truth spreads slowly at first, but overcomes everything in the end. God assured the Promised Messiah that as within three hundred years after Jesus, Christianity had gained the upper hand, so within three hundred years after his death, his Movement would prevail against all other religions but that the victory of the Ahmadiyya Movement would be greater than the victory of Christianity, for Christianity had after three centuries become the official creed of Rome alone but Ahmadiyyat would within three centuries conquer the hearts of the entire world. These matters relate, no doubt, to the future but the world has already witnessed the fulfilment of thousands of prophecies of the Promised Messiah, and the past, therefore, bears witness to the future.

Is it not marvellous that 21 years ago, at a time when the Promised Messiah was alone in the world, he published a prophecy in one of his books that his teachings would soon be published in England and that many people would accept them? To-day you see a number of his followers proclaiming his truth throughout England, and several persons in this country have already joined his Movement. Then marvel not at the doings of God, for all things are easy to Him. Ye seekers after truth, and ye that truly yearn after God, I assure you on the basis of my experience that there is no means of attaining to Union with God except

through following the Promised Messiah. To-day all doors are closed except his door, and all lamps have gone out except his lamp : enter ye then by the door which God has opened and seek light from the lamp which God has lit; see His, Glory with your own eyes and realise His nearness in your own hearts.

NO SUCCEES WITHOUT SACRIFICE.

But remember, that it profits not to place one's feet in two boats. Faith cannot avail without sacrifice. A man who is not prepared to sacrifice his comforts and his enjoyments, and his time and his habits can never hope to achieve success, and he who is prepared to sacrifice all these can never perish. The Promised Messiah says:—"You can never win the pleasure of God until you forsake your own pleasures and enjoyments, your rank your wealth and your life, and are prepared to encounter every difficulty in His path which brings before your eyes the scene of death. But if you encounter and overcome difficulties, you will be taken into the bosom of God like little children, and He will make you heirs to the blessings which were vouchsafed to the righteous men who have gone before you."

Behold, God has, in accordance with the prophecy of Isaiah, raised the righteous man from East and has conveyed His will to you through him. May I hope that you will be his first standard-bearers in the West? If so, I assure you out of the knowledge that God has vouchsafed to me, that nations shall be blessed through you and you **shall attain to immortality in God!**

A MESSAGE TO DIFFERENT NATIONS OF THE GLOBE !

(The Head of the Ahmadiyya Movement.)

Sisters and brothers, God has created us so that we may become manifestations of His glory and absorb His attributes in our own persons. Until we have attained this object we cannot be called successful. Of what significance is our worldly advancement? It has no greater value than a mere pastime. Of what use can all this advancement be to us if we displease our God, and shut upon us the door of eternal advancement? Even if we are great inventors in the sphere of this material world, but if we do not turn our attention to that knowledge by means of which we may attain to light in our eternal life, our case is like that of a School-boy who plays the whole day long and is pleased with the idea that he has overcome his adversary in a play competition but pays no heed to that contest which will reform his whole life.

Real life is that which knows no end and real pleasure is that which is never destroyed and real knowledge is that which is always increasing. So turn to eternal life, everlasting pleasure and real knowledge, so that you may enjoy the peace of both the worlds and may please God just as you seek to please the people of the world.

Sisters and brothers, seeing you in perplexity and distress, God has thrown open for you the door of His Mercy and has Himself come to call you. So prize this favour and this love of His and reject not His blessings and look not down upon His favours and turn not away from them, for

He is the Creator and the Master and the pride of any conceited person avails not before Him. Come forward and enter the door of His grace so that His mercy may take you in its embrace and the mantle of His grace may wrap you in its folds.

O people of England. God has bestowed honour upon you in this world but with this honour your responsibility has increased, for every one who is under a greater obligation has greater responsibilities. Through the grace of God you have ruled the oceans for hundreds of years, and your country is styled the Queen of the oceans, but did you ever turn your attention to that King Who is the Fountainhead of all honours and a glance of Whose favour has raised you to this dignity? Did you ever seek the ocean of divine knowledge which rolls in the heart of him who seeks it. Ah! you went to the North and you went to the South and you examined every cubit of water that is on the face of the Earth and you have discovered all depths. but alas! you have never dived to sound the depths of the ocean of spiritual knowledge, nor did you send out expeditions for its discovery. You have traversed every span of Earth in search of Islands and in the exploration of lands and your fleets have steered in all directions. but you never went forth in search of the Beloved One Who is the Creator of all these islands. Is it wise to collect the dry leaves that drop from a tree and to abandon its fruit?

Sisters and brothers. I convey to you the glad tidings that the Mercy of God has now been excited just as it was excited hundreds of years ago, just as it was excited in the days of Muhammed (may peace and the blessings of God be upon him), just as it was excited in the days of Jesus of

Nazareth, just as it was excited in the days of Moses, just as it was excited in the days of Issac, just as it was excited in the days of Abraham, just as it was excited in the days of Noah.

The Sun of His knowledge has today risen in the same way just as it used to arise in the time of the previous prophets. So come forth and instead of the close air of the rooms inhale the cool and refreshing air of Divine Mercy in the vast regions of the spiritual world, and brighten your eyes with the pleasant light and glamour of the Sun of Divine knowledge, for such suns do not rise every day. I say to you and to all those peoples who are leading a life of peace under the banner of the British Government, "See! God has laid the hand of His blessing on your head, so respectfully bend your knees before Him."

I say to the people of Wales: O Wales! look at thy industry and labour and see how much of thy labour is for God.

O Scotland! thou art proud of thy freedom and liberty but hast thou displayed the same liberty in understanding and accepting the words of God as in other matters?

O people of Ireland! your patriotism and zeal are proverbial but have you set apart any portion of this love for God also? Have you displayed the same zeal for finding God as you have done for the attainment of Home Rule?

O people of the colonies, you possess the aptitude for establishing new colonies and eagerly colonize new lands but why are you indifferent to the colonization of that island of Divine Wisdom which has made its appearance in the ocean of knowledge?

I again say to you all "See ! God has laid the hand of His blessings on your heads. So respectfully bend your knees before Him, for He is the King of kings and the Emperor of emperors. Bend your heads before Him so that He may anoint them with the blessings of Faith just as He has anointed them with the blessings of this world."

The blessings of God are unlimited. He is the God of every country and every people, and His true worshipper also does not like to be bound by limitations and forms. Indeed he is a well wisher of his country and of his nation but the range of his sympathy extends far beyond his own country and his own people. He is far above such limitations. He is a well-wisher of all mankind and he sees in all men the signs of that brotherhood which are to be found in them as being creation of God Who is the Lord of the Worlds. The black and white, the Western and Eastern people, members of his own nation and the foreigners are alike in his eyes as human beings. Sympathy for every one of them is deeply rooted in his mind and love of all men swells in his breast. He is in reality a true manifestation of the Lord of worlds. So I do not confine my address to any particular nation or to any particular country. But I invite all nations of the earth to the message of that God Who has not been niggardly towards any nation in the distribution of His boons, Who has kept open the door of His mercy for the people of all countries alike, and I say, O people of America and Europe ! O inhabitants of Australasia and Africa ! and O residents of Asia ! wake up from your sleep of indifference and open your eyes, for the Sun of the love of God has arisen from the unknown land of Qadian : So that it may remind every one of the Love of the Eternal King which He bears towards His servants, that

the darkness of doubt and suspicion may be dispelled, that the coolness of difference and carelessness may be removed. that the highwaymen of vice, wickedness, oppression, murder, disturbance and all sorts of evils, who are always lying in ambush to rob man of the wealth of themselves in dark caves which are their real abode, that pure-minded and holy men who are like angels, on this earth may, in the light of this Sun, bruise the head of the serpent which had bitten the heels of Adam and Eve, and may break the poisonous fangs of Satan to deliver the world from his mischief.

O ye that dwell in the lands of East and West cheer up and banish dejection from your minds, for at last the bridegroom has come whose advent you awaited. It does not behave you to-day to feel sad and sorrowful. Now is not the time of grief and sorrow but it is the time of rejoicing and exultation. Now it is not the time of despair but of hopefulness and aspirations. So deck yourselves with the garland of holiness and adorn yourselves with the ornaments of purity, for your old desires have been fulfilled and that for which you have been longing for centuries has come to pass.

Your Lord has Himself come to your homes, and your Master Himself seeks to please you. Come, come, so that having forgotten our petty disputes we may all be united on the hands of the Blessed Messenger of God, and may sing the songs of His praise and chant the hymns of His adoration, and may lay such a firm hold of His skirts that that Beloved One may never again be separated from us. Amen!

"And our last words are that all praise is due to Allah, the Lord of the worlds."

(The Ahmadiyya Movement)

SOME REVELATIONS OF THE PROMISED MESSIAH RELATING TO THE FUTURE WHICH YET AWAIT FULFILMENT

Exalted Prince: after relating some of the miracles of the Promised Messiah, I wish to reproduce some of his prophecies which have not yet been fulfilled.

Another prophecy of his concerning Russia is that the Government of that country would in the end rest in the hands of the Ahmadees.

Other Prophecies are that—

His (Ahmal's) Movement will spread rapidly in Bukhara, not very long hence.

The great portion of the people of Europe will become Muslims and will believe in him.

All other religions will give place to Ahmadiyyat or true Islam and will in the end almost cease to exist. The earth shall be inherited by his followers, and the followers of other religions shall be few in number and shall occupy humble positions.

For the future guidance of the world, God shall raise a man from among his progeny, who will complete his work.

Monoarchs and Princes shall seek blessings from his clothes.

All Governments that shall put obstacles in the way of progress and spread of his Movement and who shall refuse to submit to him shall be cut off, and their names shall be wiped off the face of the earth.

God shall establish truth, justice, and love on earth through him, and there shall be established a permanent relation between man and his Creator ; and the wicked shall leave their transgressions ; and virtue shall reign supreme ; and man shall realise the object of his creation ! and the object of the advent of Muhammed (peace and blessings of God be upon him ;) who was Prophet of such eminence that the Promised Messiah with all the glory that God gave him and which the world has witnessed, and will witness, was only a servant and disciple of his shall be fulfilled.

Blessed are those that believe in these signs and make their peace with God and save themselves from His Wrath.

(A Present to H.R.H. the Prince of Wales).

AN APPEAL TO CONSCIENCE.

"O monstrous, dead, unprofitable world,
That thou canst hear, and hearing hold thy way.
A voice oracular hath pealed to-day,
To-day a hero's banner is unfurled,
Hast thou no lip for welcome?"
"Man is blind because of sin ;
Revelation makes him sure,
Without that who looks within,
Looks in vain for all's obscure."

M. ARNOLD.

ALMIGHTY GOD ALWAYS HEARS, SPEAKS AND ANSWERS SUPPLICANTS' PRAYERS.

(Some proofs from the Holy Quran)

And when My servants ask thee concerning Me, then verily I am near I answer the prayers of the supplicant when he prays to Me ; so let them respond to Me, and believe in Me, that they may be guided aright. II : 182,

O Mary be devout to Thy Lord and worship and bow down with those who bow down. III : 38.

Verily We have revealed to thee as We revealed to Noah and prophets after him. IV : 163.

And when I revealed to the companions of (Jesus) saying Believe in Me and My Apostle. V : III.

When the Lord revealed to the angels, I am with you. so make firm those who believe. VIII : 12.

Is it a wonder for the people that We revealed unto a man from among them (saying) "Warn men and give glad tidings to those who believe. that they shall have a righteous stand with their Lord." ? X: 2.

Those who believe and are pious would be favoured with glad tidings in the life of this world and the next. This is the Word of Allah and it shall never pass away this is the most magnificent success. X; 68, 64.

Verily my Lord is Nigh, Answering. XI : 61.

Allah confirms those who believe with the sure word in the life of the world and in the Hereafter. XIV: 27.

He sends down the Angels with the spirit by His command upon whom He pleases of His servants - Warn that there is no deity but Me; so fear Me. XVI: 2.

And thy Lord. has inspired the bee "Make houses in the mountains. and in the trees and in what they build."

XVI ; 70.

And We revealed unto the mother of Moses (saying) suckle him and when thou fearest about him, put him in river and fear not nor be grieved ; verily We restore him to thee, and make him one of the apostles. XXVIII : 9.

And Noah did certainly call upon us, and most excellent Answerer of prayers are We. XXXVII : 75.

Exalted of degrees, Lord of the throne, inspires the spirit of His commandments, unto such of His servants as He pleases, to warn of the Day of Meeting. XL ; 15.

And your Lord says, call upon Me, I will answer you.

XL : 62.

Verily those who say, our Lord is Allah then persevere (therein) shall descend upon them angels (saying) Fear not, nor be grieved but rejoice in the Paradise which ye have been promised.

And it is not for any mortal that Allah should speak to him except by inspiring or from behind a veil or by sending a Messenger and revealing by His permission what He pleases.

XLII : 51.

We are your friends in the life of this world and in the Hereafter ; and for you therein is what your souls desire, and whatever you want. XLI : 30, 31.

And He answers those who believe and do good, and gives them increase of His grace, but the infidels, for them is a severe torment.

O soul that art at rest. Return to thy Lord well pleased and well pleasing, enter among My servants and enter My Garden.

LXXXIX : 27 to 30.

SOME MIRACULOUS EXAMPLES OF THE ACCEPTANCE OF GOD'S KHALIFA'S PRAYERS IN THE PRESENT AGE.

(In Alladin Family)

It is 25 years ago that I joined the Ahmadiyya Movement. During this period, many a time, I have had to request the Amirul Momeneen the Head of the Ahmadiyya Movement Hazrat Mirza Bashirudin Mahmud Ahmad for prayers and all these prayers have been having miraculous acceptance but I regret not having reduced them all to writing at the moment. May God forgive me this omission of mine ! what I remember is set out herein below :—

I

In 1918, I sent Ali Mohammad, my son:—and my maternal uncle, Saith Alladin Ibrahim his son, Fazal—to Qadian for education. Ali Mohammad, after passing his Matriculation in 1920, had to go to England. Both the boys were preparing to return home when suddenly Fazal Allahdin got typhoid. The Noor Hospital doctors, Dr. Hashmat Ullah, and the late Dr Khalifa Rashid-ud-Din, did all they could for the patient, who got considerably well, but afterwards, through carelessness in diet etc., there was a serious relapse, which made us despair of his life. When Hazarat Amir-ul-Momineen came to know of this, he himself went to the boarding-house and prayed for the patient a long time. After this, he began miraculously to improve, and Fazal Alladin, with the grace of God, had a new lease of life.

Certainly, we thus had a personal experience of the Holy Prophet's (peace and the blessings of God be upon

him) saying. "Death cannot be stayed but by prayer."
Alhamdo Lillah !

II

Similar to this, there is another. Hajra Begum, my third daughter, suddenly got an attack of pain in her bowels. We called the doctor in our neighbourhood, who is an Honorary Magistrate and is a titled personage. After examining the girl he said, there was pus in the bowels and he advised operation, without which, he said, life was in danger.

This was in the month of December ; I had to start for Qadian for the annual Jalsa in a day or two, and, in the meantime, this happened. Then we consulted the Chief European doctor from the local hospital, who, after making a thorough examination, said, that there was no pus and that there was no need for an operation. We were all pleased with this advice, and we were thankful to God, but the first doctor stuck to his opinion—that there was pus and immediate operation was necessary. but if the girl survived without operation he would give up his medical profession but we didn't care for his opinion, and I started for Qadian the next day. When I returned the girl was well enough, but, afterwards the girl's abdomen got a hole near the navel, and there was profuse discharge of pus. Then we called the same doctor again who had diagnosed an ulcer, and we consented, even to an operation, but he said that the girl was very weak and it was too late for an operation, and that the case was "hopeless". We realised that there was now no remedy except prayer. I at once sent a telegram to Hazrat Amir-ul-Momineen and another to the *Alfazl*; the Ahmadiyya Organ and, once more saw the miraculous result of the Hazrat's prayer—my dear daughter completely recovered—without any medical treatment—by the treatment merely of an ordinary native midwife. *Alhamdo Lillah.*

III

On the advice of Hazrat Amir-ul-Momineen, I sent my son Ali Mohammad to England for the I. C. S. He spent a year or two in London then he went to Edinburgh. There, he had first to take his M.A., but this took such a long time that there was no chance for sitting for the I. C. S. Out of seven subjects in the M.A., he passed in six, but in the subject—"Constitutional Law and Constitutional History" he failed consecutively for several years. Being fed up, he wanted to return, as he had been seven years there. I, therefore, asked for the Amir-ul-Momineen's permission to call him away, but the Hazrat said that in a vision he had seen his name in the list of successful candidates, and that, therefore, God-willing, he must return after passing the examination : I informed my son of this, and asked him to try again. He made another attempt but again failed. He was in great worry as to what to do. When his tutor came to know that he had failed, he enquired about it. What happened next we do not know, but in a day or two my son got information from the University that he had been wrongly declared a failure, and that in fact he was among the successful candidates. My son was very much pleased; he came to realise that the good luck he had was given to him by God merely in order to fulfil His Khalifa's vision. He thanked God Almighty, and after taking his Degree, he—for it was the Haj occasion—performed the pilgrimage : and returned to us as *Alhaj* Ali Mohammad M.A., *Alhamdo Lillah !*

IV

Seth G. M. Ibrahim Bhai was a maternal uncle of mine. He was a millionaire of Bombay—and had suffered heavy losses in his business. He left India and went to Europe and America from where he returned after 20 years—with a

European wife—to see his widowed daughter at Secunderabad. He got a job in Bhopal which fetched a salary of Rs. 200 a month. After several years, on his return from there, he came to Secunderabad again. He was a staunch Shia. I preached to him Ahmadiyyat and at last he became an Ahmadi. Having lived in Christian countries he had become almost faith-less, but after accepting Ahmadiyyat there was effected a great change in him, besides the five daily prayers, he used also to offer the midnight *Tahajjud* prayer regularly and in spite of his age being 75—he did not omit any fast even in the hottest days of summer and he spent quite a substantial proportion of his income in charity.

The night he died, Khan Sabib Dost Mohammad Alladin, who is a Special Magistrate here, saw in a dream that in the bungalow of my maternal uncle there were gathered the military people—from whose officer, he enquired why they had come there, to which the officer replied, they had collected there to honor a greatman who died here.

I relate an incident about this righteous and holy personage:—

Once, both of us went to Qadian for the annual Jalsa, where we met a friend from Bhopal, who, as he came to know my maternal uncle's name—G. M. Ibrahim—told us, that a criminal case was being prepared against the latter, in which the charge related to something written by him against a high official of the State. As soon as my uncle came to know of this he began to worry about it. He met our honoured friend, the Honourable chaudhary (Sir) Zafarullah Khan with whom he had friendly relations. He tried to re-assure him; but he was not satisfied, and related the whole matter to Hazrat Amir-ul-Momineen. The Hazrat prayed for him, and God answered him :

یا نار کوئی برداً و سلاماً علی ابراهیم

which is a verse of the Holy Quran about Prophet Ibrahim the meaning of which is "O fire! cool down and let no harm come to Ibrahim!" The "fire" of the Bhopal case cooled down miraculously, and the "Ibrahim" in this case got out safe. What a great and glorious sign is this! Is there any other Religious Head in the world who has such a close relation ship with the Almighty God?

V

Sayyad Basharat Ahmad who is a friend of ours and the Amir of the Ahmadiyya Community in Hyderabad (Deccan) was acting as the executor of the property of his maternal uncle Nawab Ghans-ud-Din—who was a jagirdar and a wealthy man of Hyderabad (Deccan) and, who had died childless—on behalf of his mother and of other heirs. The estate among other properties consisted of a building, called Nawab Chawl, in Bombay. The Sayyad Sahab and the other heirs opened negotiations with us for the sale of that building and we, after making enquiries about it through a relation of ours in Bombay, purchased the same for 125 thousand rupees. In this transaction our relative in Bombay and one of my maternal uncles, late Seth Alladin Ibrahim who was an Ahmadi, was also co-purchaser with us, and we bought this building with the idea of selling it at profit, and we were looking out for a profit of about 15 to 20 thousand rupees. I put forward the condition, that we should request Hazrat Amir-ul-Momineen for prayer and whatever profit we should earn, we should contribute 1/5th of it to Qadian Tabligh Fund, My brother, Khan Bahadur Seth Ahmad Alladin, O. B. E. and our maternal uncle, agreed to the proposal, but our relative in Bombay did not agree to it. In any case, after this, I wrote to Hazrat Amir-ul-Momineen about the

affair—and, then, the price of the estate began extraordinarily to rise. I intended to go for the Haj pilgrimage, hence I wrote to our relative in Bombay, asking him to dispose of the property as it was fetching a very good price, but the latter was of opinion that the price would rise higher still, and that, therefore, we should wait further; or, that we should sell the property to *him* at the price that was being offered. To this we agreed, and we got a huge profit of eighty thousand rupees—one fifth of which, that is, 16 thousand we remitted to Qadian. I then went for the Haj, and on my return, on enquiring from our relative in Bombay about the property, I came to know that the price had risen specially for *us* and afterwards the price went down, till not even the original price could be obtained! and our relative admitted, that we had surely benefited from the prayer and that he had suffered a great loss. This happened 18 years ago, and the property is still lying undisposed.* Is this not a miracle from God?

Here are three partners in the above transaction, of whom two believe in God's Khalifa and ask him to pray for them, whereupon God gives them eighty thousand rupees profit, but in the same transaction, the third partner neither believes in God's Khalifa nor cares to request him to pray, thereupon God not only deprives the latter of any profit but gets him to pay out of his own pocket 80 thousand rupees profit to the two Believing partners of the same transaction! Is it not a great sign of the truth of Ahmadiyyat? Let him who has eyes see and take a lesson from it, and accept the truth, else, he would have to suffer much in the hereafter.

* Now a very large sum of Rs. 50,000 has been spent over it hence it has now become a good rent fetching property.

VI

Khan Bahadur Seth Ahmad Alladin O.B.E. my brother had come to know of the efficacy of Hazrath Amir-ul-Momineen's prayers. He too, therefore, was now and then asking him to pray. Once, he requested him to pray in respect of two important affairs, and in both he had great success, as the result of which, he got a profit of two hundred thousand rupees, and, in order to signify his grateful pleasure, he sent a cheque for twenty thousand rupees to the Hazrat.

VII

We, four brothers, had assigned to each of us different duties in our business : Khan Bahadur Ahmad Alladin was in charge of the cement and coal section ; Ghulam Hussain Bhai of the ice and soda section, Qassim Ali Bhai of the office and I of the Bones section.

Ever since I had become an Ahmadi, I had enough experience of the efficacy of Hazrat Amir-ul-Momineen's prayers ; hence, I used to ask him to pray for the progress of the work which was in my charge. I used to send him one hundred rupees monthly and as the result of his prayers, we used to get at an average ten thousand rupees annual profit. My brother, Qassim Ali turned an Ahl-i-Hadis and began to oppose me ; he sent for Maulvi Sana-Ullah from Amritsar, for propaganda against us, in which my brother Ghulam Hussain Bhai also took part and, both these brothers interfered with the work which was in my charge—they began to grumble at the monthly remittance which I used to send to Qadian ; I, therefore, stopped sending the money, and the result was, that we ceased to get the ten thousand rupees annual profit which our Firm used to ; we suffered losses, and at last our Firm had to abandon

our 50 years old business altogether which I had to buy up. As before I again made request for prayer to the Hazrat, and, instead of one hundred rupees that I was sending before I began to send two hundred rupees with the result that at an average, we began to have fifteen thousand rupees annual profit : *Alhamdo Lillah Summa Alhamdo Lillah !*

VIII

Once in the matter of this business, I got two contracts. I contracted to supply 1600 tons of goods at the rate of 90 rupees. This was a very favourable rate, which induced me to contract for such a big supply ; but in a few days the rate soared up to 120 rupees, and, supplying 1600 tons of goods would have resulted in a loss of 48000 rupees at the rate of 30 rupees per ton ! I became nervous about it, and wrote out the whole affair for the information of Hazrat Amir-ul Momineen, requesting at the same time for special prayer. With the Grace of God, matters took such a turn that instead of the feared loss of 48000 rupees I earned a profit of 20000 rupees ! *Alhamdo Lillah !*

IX

My father came from Bombay to Secunderabad in 1882 and died in 1904. He was a very experienced business man but could not make up any capital during the long period of 22 years except an insurance of Rs 2500/- for his seven heirs. At the time of his death I was of 27 years age. Ahmedbhai 19, Ghulum Hussain Bhai 13, and Casimali Bhai 6. We always used to be in debts but sometime after my father's death, the gracious God very kindly informed me in most affectionate words that He would illumine my

destiny, which He did most wonderfully both spiritually and financially. Full particulars of which have been published as commanded by Him نعمت ربك فحدث

First of all He favoured me His greatest boon of the present age i.e. Ahmadiyyat or true Islam, secondly He wanted me to serve it financially and as I had no capital with me He made my Firm's business so prosperous that in a few years we 4 brothers became masters of lakhs of rupees.

The fact that gracious God was going to brighten my fortune was also revealed to His sole Representative on earth the Head of the Ahmadiyya Movement Qadian. Regarding this he thus wrote to me "In a vision I saw you sitting on a Throne which was placed in the centre of a courtyard of a lofty mansion. I saw that Almighty God's grace in the form of Light was raining on you from Heaven. This convinced me that you would join the Movement and Almighty Allah would make your person beneficial. This has been fulfilled and I am sure that Almighty Allah would make this vision still more conspicuous in your person and through your family."

Again, after some years, Hazrath Yaqub Ali Irfani Editor of Al-Hakam when he was in London wrote to me that God has revealed to him that :—

"Whatever We give to Abdullah Alladin's brothers We give for his sake."

When my last two brothers had grown up and were able to deal with business matters, we four of us, after mutu-

al agreement, entered into a partnership for a period of ten years. The ancient practice in our Firm had been that we struck profit and loss balances every month, and after every six months, the accounts were entered in the ledger, and, again after examining the annual account, we used to certify the same with our signatures. The same practice continued for ten years. When the time came for drawing up a new partnership deed the two brothers refused to enter into the fresh partnership, and made a demand of more than one hundred thousand rupees from me and the same amount from Khan Bahadur Ahmad Bhai! A private settlement having failed, we appointed a Board of three arbitrators—all well-known lawyers. Each was given one thousand rupees as his fee. I sent a true report of the actual state of affair to Hazrat Amir-ul-Momineen and made a request for special prayer. The Hazrat in his reply advised me not to worry about it; he also said that I would suffer no loss, rather, the affair would accrue to my advantage; and that even if the arbitrators would wish to harm me in any way they would not be able to do so.

I was very much surprised at this. for, arbitrators are free to give their award, against which there can be no appeal. Who can stop them except God? But it happened exactly as had been said by the Amir-ul-Momineen.

The arbitrators saw our certificates—of the four brothers—appended to all annual accounts; in spite of it they investigated all the claims from beginning to end which our brothers had preferred against us and the case lingered for more than a year. There were claims of Rs: 1,14,738 against me but by the grace of God each and

every claim was dismissed ; only a sum of Rs. 1309 was awarded against me in respect of travelling expenses but there were similar and other decrees against the other brothers too, as the result of which I got a profit of Rs. 2,414. There is however, one thing, which requires further explanation and that is this that "even if the arbitrators would wish to harm me they would not be able to do so." To enlighten myself on this matter, after the case had been decided, I went to one of the three arbitrators, who was a Parsi, the others being non-Ahmadis, and I enquired from him whether the case that they had decided was decided unanimously or whether there was any difference of opinion ? He said to me that "all the issues were decided unanimously except that there was a difference on the issue relating to the property in Bombay regarding which you made a request for prayer to the Qadian Khalifa and of the profit namely eighty thousand rupees, one-fifth of which, that is, sixteen thousand rupees you sent to Qadian. Both the arbitrators were of opinion that this sum should be debited to your account, but I did not agree with them and for this one issue we had to meet three times, and at last they came to agree with me."

Now this case is a great sign ; it points to God being the Knower of the Unseen, and to the Amirul Momineen's being certainly God's Promised Khalifa which is the reason why such a great secret was disclosed to him before-hand.

Now ; I conclude my statement. Anyone having an unprejudiced mind would find truth of Ahmadiyyat clearly revealed to him ; he who joins this Movement links himself to the God's beloved Khalifa whose prayers and teachings, certainly, lead a man to happiness both here and the hereafter. And our last word is all praise is due to Allah the Lord of the worlds !

ABDULLAH ALLADIN.

*In the name of Allah the Beneficent the Merciful
We praise Him and pray for His choicest
blessings upon His noble Prophet.*

CONDITIONS OF BA'IAT.

(Initiation into the Ahmadiyya Movement.)

The man who accepts *Baiat* should firmly make up his mind:—

Firstly, that up to the day of his death he shall abstain from *shirk i. e.*, setting up equals to God.

Secondly, that he shall keep away from falsehood, adultery looking at women other than near relatives, cruelty, dishonesty, riot, rebellion, and in short every kind of evil : and shall not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he shall pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability shall try to offer his Tahajjud prayers (prayer of the latter part of the night,) to invoke the blessings of God (Darud) upon His Prophet, to ask pardon for his sins and the help of God ; and remembering the blessings of God he shall always praise Him.

Fourthly, that he shall in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he shall prove himself faithful to God and that in every condition he shall accept the decree of God and in this way he shall be ready to bear every kind of insult and pain. At the time of any misfortune he shall never turn away from Him but rather he shall advance further.

Sixthly, that he shall not follow vulgar customs and shall abstain from evil inclinations and that he shall completely submit to the authority of the Holy Quran and that he shall make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he shall fully give up pride and haughtiness and shall pass his days with humility, lowliness, courtesy and meekness.

Eighthly, that he shall consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he shall be for God's sake showing sympathy with the creatures of Allah and to the best of his natural abilities for the welfare of God's creatures.

Tenthly, that he shall establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship shall be of such a high order that its example shall not be found in any worldly relationship either of blood relations or of servant and master.

FOREIGN MISSION.

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all the nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore, represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908 and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud Din Mahmud Ahmad under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

1. THE LONDON MOSQUE 63, Melrose Road.
Southfields London. S. W. 18, England.
2. THE AHMADIYYA MOVEMENT IN ISLAM
Sufi M. R. Bangalee M.A., 56 E. Congress. St.
Suite 1107, Chicago Illinois U.S. America.
3. THE AHMADIYYA MOVEMENT
P. O. Box 39, Salt Pond. Gold Coast West Africa.
4. THE AHMADIYYA MOVEMENT Rose Hill Mauritius*
5. THE AHMADDIYYA MOVEMENT of Qadian.
P. O. Box 418, Lagos (N. Nigeria) B. W. Africa.
6. THE AHMADIYYA MOVEMENT
P. O. Box. 554, Nairobi Kenya Colony (B. E. Africa.)
7. AHMADIYYA MOVEMENT
Mount Karmal, Haifa (Palestine.)

8. HAFIZ A.G. NASIR H. A., Kuni Doma Tori.
4. Chome, 3 Ban, Nada Ku. Kobe (Japan.)
9. MOHAMMAD SHARIF MALIK
via Eurialo 15, Rome (Italia.)
10. MOHAMMAD DIN, H. A.,
Hotel Kamalia, Ismail Square, Alexandria (Egypt.)
11. MALIK AZIZ AHMAD KHAN
Muslim Ahmadiyya Missionary.
Kandang Sapi Gang 4 No. 67, Soerabaja (Java.)
12. M. RAMZAN ALI H. A.,
"La Comunidad. Islamia Ahmadiyya".
San Luis, 27235, Buenos Aires (Argentine.)
13. Ch. MOHAMMAD ISHAQ P. B. 1668. Hong Kong.
14. SAYYAD SHAH MOHAMMED SAHIB
Oetoesan Ahmadiyya.
Pasar Manis Weg 5, Poewakerto, (Java.)
15. G. H. AYAZ H. A., 141, Onan Road, Singapore,
16. THE AHMADIYYA MOVEMENT
Rokupr, Via Kambia, Sierra Leone. Africa.
17. M. RAHMAT ALI. H. A., O. T.,
Petodjo-Jedik. Gang VII,
Batavia-Centrum No. 10, (Java.)
18. MAULVI AHMAD KHAN NASEEM
No. 131, 28th Street. Rangoon.

بسم الله الرحمن الرحيم نحمده ونصلي على رسوله الكريم

Form for Initiation into the Ahmadiyya Movement.

**To Hazrat Amirul Momenen Khalifatul Massih II
Head of the Ahmadiyya Movement
Qadian Punjab, (India).**

**Hazrat Amirul Momenin (Reverend Head of Believers)
peace and blessings of Allah be on you.**

I have gone through the conditions of *Baiat*, the Articles of faith, the duties of Ahmadi and General Instructions and have accepted them, I having filled up the subjoined form, submit it to you and pray that my *Baiat* may be accepted.

I bear witness that there is no deity but Allah. He is one, having no partner, and Muhammad (peace and the blessings of Allah be on him) is the servant and Messenger of God.

I..... son of.

enter the Ahmadiyya Movement at the hand of MAHMUD and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before worldly considerations. I will try my best to act upon all the Laws of Islam I will always try to learn, teach and spread the Holy Quran the Traditions and the Promised Messiah's Teachings. I will consider the propagation of Islam as the first of my duties. I will obey you

